Stegner

THE ARMY CHAPLAIN
PRESERVER OF VALUES IN THE MILITARY

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CHAPTER I

INTRODUCTION

Statement of the Problem

The military chaplain is a dedicated man. He is dedicated to serving God in a place where He is most needed: among the members of the Armed Services where a business is made of killing. One may ask what is a chaplain doing in the business of killing? The answer could well be, "He is not engaged in this business but is about his 'Father's business' of 'bringing men to God and God to men'." In doing this the Chaplain constantly tries to maintain in his men those things of value that they brought from civilian life. What if the soldier brought little from civilian life? Then, it is the duty of the chaplain to instill in those soldiers things that are worth-while.

In this paper we will establish the thesis that the Army Chaplain is the preserver of values in the military. This will be done in the following manner: first, we will establish what the things of value are with which the Army is concerned. Secondly, we will consider why the chaplain is the one to maintain these values and then, thirdly, we will

investigate how he does this. Finally, we will look at the obstacles the chaplain faces and then consider the rewards that he attains or the reason he has chosen this way of serving God.

It is difficult for a chaplain to write about his work as he is proud of the good he is attempting to do and the cause he is serving. The temptation is great to boast about his work. He does not want to seem vain, but, because he has chosen what he considers the highest calling, it is understandable if he is enthusiastic. No chaplain need be apologetic about the enthusiasm because he has a goal that is worthy, and high dedication should not be mistaken for arrogance or conceit.

Today's Danger

On all sides one can hear expressed great fear for the state of the world today. Constant conflict seems to exist between the East and the West, between the ideologies of the free world represented by the United States and the authoritarian economy of the Communistic world. For decades the American society has been the example of the free world. Then suddenly the Russians launch a sputnik and not long afterwards put a man in space to awaken the American people to see that another power must be reckoned with.

Man through his scientific research and knowledge has produced means that might be the destruction of himself. But is this true? Former Governor of New York State, Thomas E. Dewey, says that the problem is within ourselves. "We have found," says Governor Dewey, "the means to blow the world physically apart. Spiritually, we have yet to

find the means to put together the world's broken pieces."[1]

Others believe we are in a condition of moral adolescence or moral decay. Great danger is forecast for the triumph of science over the judgement of man to use the knowledge he has gained. Accusations are made that man is not capable of exercising caution and common sense and General of the Army Omar N. Bradley goes so far as to say, "We have too many men of science; too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death."[2]

Our immediate concern is with the men in the United States Army and what makes them the best fighting men in the world. Certainly a plea from a wounded or dieing man on the battlefield is reason enough for a chaplain to reflect on what he has done to strengthen the moral armaments of that soldier. The time is not for condemnation but to look to the future and to be prepared for whatever may come. What is needed and what we can do about it is our problem.

CHAPTER II

WHAT IS "VALUE"?

> The true test of civilization is, not the census, nor the size of cities, nor the crops,--no,--but the kind of man a country turns out.
>
> Emerson

Civilian

A civilian in the Roman Empire asked the question, "What is truth?" of a humble man that stood before him for judgement.[3] This question which has perplexed the ages still rings in our ears today but in slightly different form, "What is Value?" Volumes are written on the subject and the educators, theologians, philosophers, parents and others come up with their lists. Many have their own ideas of what is of value, but nearly all agree that moral and spiritual qualities are necessary to the complete growth of man in general. These two types of qualities lead to right thinking and right actions which society in general recognizes as desireable and necessary. Moral and spiritual values emerge from a study of what is right and what is wrong, of what is truthful, what goes to make up a good life and what is desireable from a standpoint of beauty.

This does not mean a thing of material beauty alone. Beauty goes much deeper. A beautiful body might be spiteful and mean while someone of less material beauty may have a character revealing great beauty of thinking. So we cannot say that beauty alone is of value.

Educators have long recognized the necessity of teaching values to young students. This is included in the curriculum in the form of moral and spiritual values that must be taught. The Los Angeles City Board of Education has been a leader in the field along with the schools of the State of Kentucky. Most public school systems include emphasis on this problem and certainly we cannot ignore the private and parochial schools for their teachings along these lines. In fact, church and private schools are many times established for the purpose of teaching moral and spiritual values more intensely than can the public schools who are harrassed by the cry of separation of Church and State.[4]

The attitude of the Los Angeles School system can be summed up thus: "By moral and spiritual values we mean those values which, when applied in human behavior, exalt and refine life and bring it into accord with the standards of conduct that are approved in our American culture."[5]

Into the curriculum that is taught in the Los Angeles schools the following specific values and attitudes are stressed during each year:[6]

Appreciation	Honesty
Cooperation	Kindness
Courage	Loyalty
Faith	Respect for law
Generosity	Responsibility
Goodwill	Reverence

The problem of defining values is recognized by all progressive school systems and has been a problem of study for many years. Some of the planning and research has been done on a local or county level with much progress also reported on the State level. A very interesting study and report was made by the Board of Education of the Fairfax County School system of Fairfax, Virginia in 1953. The report was made in a booklet published in the Fall of that year. The problem of moral and spiritual values was likened unto a wheel and the values were represented as spokes. The moral and spiritual values worthy of study and development, according to this report, are:[7]

1. Happiness
2. Spiritual Growth
3. Value of the Personality
4. Moral Responsibility and Self Discipline
5. Social Service
6. Democratic Living
7. Devotion to the Truth
8. Respect for Excellence
9. Equal Justice and Fair Play
10. Spirit of Brotherhood

Closely allied with the above list are the findings of the Educational Policies Commission of the National Education Association of the United States in 1951. This report stressed Human Personality as the basic virtue worthy of developing. The recommendation to the members of the Association was to teach the following:[8]

1. Human Personality--The Basic Value
2. Moral Responsibility
3. Institutions as the Servants of Man
4. Common Consent
5. Devotion to Truth

6. Respect for Excellence
7. Moral Equity
8. Brotherhood
9. The Pursuit of Happiness
10. Spiritual Enrichment

It can be seen from the foregoing that basically the lists of the various school boards are similar and that the emphasis is placed on development of the individual with little emphasis on the really spiritual. It will be noticed that the religious development is carefully avoided with phrases such as "spiritual enrichment", "spiritual growth" and other such terms with no real plan for spiritual experience of the children. Perhaps this is as it should be with the emphasis on public education and complete separation of Church and State, but it certainly should be possible to teach reliance on God or a better appreciation of church activity.

A more sober warning is sounded by Harvey K. McArthur writing in The Chaplain magazine in a special edition devoted to Christian Ethics in the Nuclear Age. Mr. McArthur refers to the "eschaton" which, he says, is the catastrophic finale of human history and which he reports was feared by the early Christians. Mr. McArthur states that the atom has brought us face to face with the eschaton.[9] Sorry indeed is the destiny of man if he has nothing more to look for than his own destruction at his own hands. It is not desired to leave the reader with this morbid thought.

More positive and encouraging is the Editorial comment in the Virginia Journal of Education for October 1941:[10]

It ought to be evident that a democracy can function only when its citizens hold fast to three basic faiths:

1. Faith in God as the goal of human endeavor.
2. Faith in man as an individual.
3. Faith in democracy as a way of realizing the best in man.

Biblical

To give a complete review of the Biblical emphasis on values would take a complete review of the Holy Bible, for this Holy Book was written mainly to point out man's obligation to his Maker and man's responsibility to his neighbor. Certainly, the teachings of the Master as contained in the New Testament is a guide to all who will take these for his guide to sufficient life. One need not look to the New Testament only, for the writings of the Prophets, the Psalmist, and all the writers of the Old Testament admonish the people as to what is right and what they must do to serve God properly.

Only a few of the widest known portions of the Bible will be mentioned. Foremost for the determination of values is contained in the Mosaic Decalogue which gives us the well-known Ten Commandments and which has become the basis of the Common Law throughout the ages. It is the basic doctrine of the Judeao-Christian heritage of our civilization. The well-known sayings of the Book of Proverbs contain countless statements of the values necessary to us. These thoughts are found also in the teachings of other religious faiths of the non-Judeao-Christian group and are recognized and accepted throughout the world.

The teachings of the New Testament with the life and example of the Master Christian, Christ Jesus, set a new value on living and

reestablished many of the teachings of the ancient prophets and seers. The Sermon on the Mount is, perhaps, the best known collection of the Christian faith, but the reader should not neglect the writings of Paul in his Epistles to the Churches and the instructions he gave them for developing a Christian way of life. It is not our purpose here to determine which system is the best but it must be recognized that the Holy Bible has a profound influence on our thinking about values today.

Particularly important are the Biblical references to the development of faith and the importance for us to use this quality. The importance of this virtue has become more apparent in face of the threat of psychological warfare and the use of "brainwashing" developed by the Communist community and its use in warfare.

Edwin T. Dahlberg sums up the importance of the Biblical emphasis on values as follows:[11]

> The church today has a clear Biblical mandate to teach and enlighten the conscience of our own generation on the life-and-death issues of our time, which are those pertaining to economics, race relations, bomb tests, disarmament, peace and war, and the separation of Church and State. If we are silent in these areas, we are not keeping faith with the scriptures, whether with the prophets and the lawgivers, or with Christ and the apostles in the New Testament.

Military

It must be remembered that the American army is and always has been essentially a civilian army. This has not been true in some periods of our country's history, but in all large wars the army has been filled up and expanded with civilian personnel. Perhaps this

is the strong part of our army system to maintain a smaller force of professional soldiers to keep a war machine intact and well oiled for use in large military conflicts.

It becomes evident then that many of the values of the civilian community would carry over to the military and what is desireable in the civilian community would be of value in the military. This is true when the army contains large numbers of young men who are drafted into the military service for a period of from six months to two years. That which is the strength of the military in high moral and spiritual values will become the strength of the civilian community and nation when these young men return to civilian life to take their place as substantial citizens.

The civilian army idea has been the basic concept of the military might of the American army since the days when General George Washington fashioned a victorious fighting force from the backwoodsmen with long squirrel guns and the farmers with their muzzel-loaders. When the job was done these soldiers went back to their farms and civilian jobs to run their government in peace. Later as the needs arose the civilians answered the call to arms to defend what they held dear and eventually to promote freedom abroad.

History, and particularly that contained in the Bible, is full of accounts of the victories won when the soldiers had God on their side. David, standing almost as a pygmy before the towering Goliath, defied the pagan giant and proclaimed victory in the name of the God of the Armies of Israel and with this, in one simple military offensive,

destroyed the enemy in a great victory.[12]

In another instance the intelligence work of Elisha was so good that it irritated the king of Syria to the point that the latter vowed the destruction of the man of God. The king sent a huge force by night to destroy this enemy agent. The next morning Elisha's servant got up early and saw the danger of being surrounded by such an overwhelming force. Elisha was unperturbed and prayed that God would open the eyes of the servant so that he might behold the forces that God had sent to fight for his servant. The servant's eyes were opened. The result is well known. Another victory for God.[13]

The point is this. Those armies that have fought for the right in the sight of God have never been permanently defeated. This is significant because the American army has always been an army that depended upon God and turned to God for help and strength. It is only when man turns from God that he fears the enemy. Countless chaplains have heard words like this in combat, "Chaplain, when those shells started to fly I found myself running to God. I feel a little ashamed of myself now, because I never thought much about Him until I got in a tight place. The next time I want to be ready. I don't want to be ashamed."[14]

The strength of the military forces of a God-fearing nation is the reliance placed by its fighting men on God.

In modern warfare a hideous monster has arisen that would destroy the minds of men. The need of the military is to destroy this monster and have a defense against its attacks. This monster is the Pavlovian

psychology product of "brainwashing" which the Communists have forged into a military weapon to use against all enemies of Communism. It was effectively used against the Americans taken prisoner of war by the Chinese and North Koreans during the Korean War. So effective was this weapon that roughly one man out of three who were captured from the American forces in some way aided the enemy while held captive.[15] "Brainwashing," says Major William E. Mayer, Army psychiatrist, "is a calculated attempt to distort men's convictions and principles..... Brainwashing involves two things. First, a carefully planned, well-thought-out educational process. Secondly, an intensive psychiatric management or treatment regime--although the latter is applied in a different direction than we are accustomed to."[16] Major Mayer continues his description, "Anyone is vulnerable to this kind of offensive unless he is adequately prepared and defended--not only American soldiers but anyone else."

This view is substantiated by Edward Hunter, former newspaperman in China for many years, "Brainwashing became the principal activity on the Chinese mainland when the Communists took over. Unrevealed tens of thousands of men, women and children had their brains washed."[17]

It becomes evident that some defense is necessary to protect our fighting men from this menace and he must be indoctrinated before combat to withstand this. This task of fortifying our soldiers is not too difficult when it is approached intelligently and provided for adequately. According to Mr. Hunter, under pressure of brainwashing "the elements that gave a man moral strength were just as identifiable

as those which gave him physical strength. These elements can be named and listed. They are: faith, convictions, clarity of mind."[18]

Robert A. Vogeler, American engineer, imprisoned and tried in Budapest was asked what qualities pulled him through the brainwashing ordeal and he listed religion and faith. "When I was suffering in that communist prison, it was religion that was the main source of my strength."[19] Another report comes from Captain Herbert E. Marlatt:[20]

> When the body deteriorates, only the spirit can maintain life. A strong moral structure is essential, and its foundation has to be belief in a supreme being. I know from my own experience that the spirit is real. This spiritual strength brought me safely into port.

This new experience in the warfare for the minds of men has led the Army to assess its program of character development in an attempt to fortify the American soldier and the following is the list of values that is to be taught to the American soldier:[21]

1. An understanding of the dignity of man.
2. The logic of self-discipline.
3. An awareness of individual responsibility.
4. An acceptance of social obligations.
5. Respect for lawful authority.
6. Satisfaction in the proper performance of duty.
7. A patriotic response to our democratic foundations.
8. A recognition of opportunities which the Army affords.

These, then, become the values in the Army that the Chaplain is to preserve. A comparison shows these values to be similar to those taught in the public school system and held dear in the civilian community. It is not strange that this should be because of the close association between the civilian community and the military forces.

One of the causes of weakness among the American soldiers who were captured in Korea was the fact that the Americans did not seem to have any convictions or ideals to which to hold. They did not seem to have a sense of their responsibility to their country or to their fellow fighting men.[22] Those who did resist and were successful in refusing to cooperate in any way testified to the fact that faith, convictions, and clarity of mind held. Let us then proceed to survey the chaplains' part in developing these points of inward strength in our soldiers.

CHAPTER III

WHY THE CHAPLAIN

A Testimony by a High-ranking Officer[23]

> Many fine things have been said about our chaplains in our armies.....In far off places, under every circumstance of conflict, the chaplain remains still what he was before he entered the Army--a minister of the Gospel.
>
> He rides the invasion planes, and drops with paratroops. He drives a bulldozer during an emergency in the Aleutians. He becomes a temporary cook for a hospital in the Pacific. He gives his life-belt to enlisted men, and, praying still for their safety, goes down with the ship. He leaves a leg on Normandy, France, and says, "I brought it along to give to my men, and if I had it back, I would give it again." He is no super-man, but he is quite a man.

Basic American Concepts

The heritage of America can well be said to stem from the Judeao-Christian thinking of Europe and the Middle East. The very establishment of the American colonies resulted from the desire of man to worship as he might choose. Had this desire not been present in the seventeenth century, the development of America might have been more on the lines of the development of Africa or South America. But God

was in the hearts of the men and women that settled the Eastern seaboard of the New World and it is natural that God should be included in all that developed in this new land.

When the people erected their houses, they prayed for the blessings of God; when they planted their crops, they asked God to send forth an abundant harvest; when they reaped the harvest, they thanked God for all that He had given. They went to church regularly and carried their religion into the field with them during the week. When in the course of their economic and political development they found it necessary to separate from their Mother Country, England, they asked God to bless their actions, explaining the reasons for declaring their independence. When a government was formed and a Constitution adopted, they recognized their dependance on the Almighty.

This dependence is recognized in one of the first General Orders published by the first Commander in Chief:[24]

> The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will be example as well as influence, endeavor to check it, and that both they and their men will reflect, that we can have little hope of the blessing of Heaven on our arms, if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it.
>
> /s/ G. Washington

With a belief in God and a dedicated desire to serve Him in all that the early colonists did, it is not surprising that representatives of the Church accompanied the soldiers whenever they went out to

to protect the land which they loved.

Historically Speaking

History proves that "so long as American men battle for principles in which they believe, they will find their chaplains beside them for spiritual encouragement and consolation."[25] A delightful book, one that is complete in every detail, has been written by a retired U. S. Army Chaplain, Roy J. Honeywell,[26] giving the history of the Army Chaplaincy.

A little known fact is that "Robert Hunt was chaplain at Jamestown during the first year of the settlement. John Smith called him 'an honest, religious and courageous Divine'"[27]

In 1637 the first appointment was made of a chaplain from among the English colonies in a campaign against the Pequots in what is now Connecticut. A force of 90 men sailed in three boats under command of Captain John Mason with Samuel Stone of Hartford as "chaplain and advisor to the leader." Later, in 1725, a young graduate of Harvard, Jonathan Frye, was perhaps the first chaplain casualty in the colonies. Frye joined Lovewell's third expedition against the Avernakis and was mortally wounded in combat. Sometime later a popular ballad was sung in America which praised the young chaplain and described his zeal for his duties:

> Our worthy captain Lovewell among them there did die;
> They killed lieutenant Robbins, and wounded our good young Frye,
> Who was our English chaplain; he many Indians slew,
> And some of them he scalped when bullets round him flew.

Perhaps the modern chaplains feel a little restricted in their activities and do not resort to scalping because of the Rules of Land Warfare and the protection given chaplains by the Geneva Convention.

Many tales of valor and accomplishment have come from our chaplains' actions in the Revolutionary War and all conflicts down the history of this great country. No effort is made to trace this remarkable history as it is available in Chaplain Honeywell's excellent book. However, one more reference is thought worthy of inserting here. During the Civil War an unprecedented situation arose when brothers were fighting against brothers, and in some cases ministers or chaplains were fighting against chaplains of their own denominations. This was resolved after the conflict in splitting some of the Protestant Churches. It is worthy of note that dedicated chaplains were on both sides and perhaps all of them praying for victory for the side they thought was right. This dilemma is expressed thus: "The successive Confederate victories of 1862 left many Union chaplains sorely perplexed by the apparent triumph of the government which upheld slavery, and two years later their Southern brethern could not understand the desertion by Providence of a cause they held to be axiomatic."

Basically, though, it should be understood that wherever the American soldier has fought, there the chaplains or men of God have been at their sides to pray with them and to maintain those things of value that were dear to their men in civilian life.

Regulations

When one says the chaplain is the "preserver" of values in the military it might appear that there is a conflict as Army Regulations specifically state: "The commander is responsible for the religious life, morals, and morale of the command."[28] The commander is responsible but the principal tool the commander has is the chaplain. "In carrying out his mission in the Army, the chaplain acts as adviser and consultant to the commander and his staff in all matters which pertain to religion, morals, and morale of the command. A commander cannot shirk his responsibility but he can certainly "fry" his chaplain if the program is not successful.

The chaplain has a moral responsibility for the success of the religious program, the morals, and morale in the Army. This he cannot shirk because of the very nature of the training and dedication of the chaplain. There is no one in the Army who is better trained and who is more interested in its welfare than the chaplain. This is the reason for his being in the Army.

The chaplain has the training and the interest in the men that is not present with other officers. By this it is not meant that the line officers are not interested in the men but that the chaplain has a special interest in his physical and moral and spiritual well-being which equips him for his job. So, the chaplain's interest goes farther and is more consecrated than other officers. For instance:[29]

> In the armed forces many men visit the chaplain only as a last resort, in response to the traditional injunction, "Go see the chaplain!" They come hoping for practical assistance, with little hope of a spiritual experience. Yet the chaplain is responsible, not only for the man's spoken need, but also for that which is unspoken and possibly unknown. The specific need should never be minimized. But the chaplain must not rest content until his visitor has experienced at the center of his being both the total demand and the everlasting mercy of the God who was in Christ.

Bridge Between Home and Army

What a shock it is for a young man to report to a Military reception center for induction into the army and be shorn of his civilian clothes and most of his hair and to be surrounded by strange buddies and other men clothed in Army uniform shouting at him and directing his every move! Everything is strange. The men, the food, the clothes, the beds, the barracks, the language, and the hours. After a few days there comes into his life in the army a man who is vaguely familiar to him in the form of the chaplain. All others are strange. But here is a man who speaks his language and who reminds him of his pastor at home. The teachings of this man are the same as his mother taught him and this, too, reminds him of home. This chaplain helps him to hold on to those things which he cherished at home. When the recruit is homesick or worried there is a man to whom he can talk. When he is discouraged and has lost hope, there is an anchor to which he can hold by visiting this man who represents God in the armed forces.

Here then is a bridge over which the young man can cross from the more or less protected existence in a home to the turmoil of

army life. Chaplain (Major General) Charles T. Carpenter, one time Chairman of the Armed Forces Chaplain Board, describes this transition:[30]

> Military service is presented today to the youth of our country as a career, an honorable career that offers rewards alongside the hardships of military life. Every effort is made to transplant into military installations the wholesome influence of a home community. Religion, morale, character guidance, prisoner rehabilitation, counselling, humanitarian and cultural activities--all these are the field of a chaplain's multiple ministration. As a result, the young men and women of the armed forces find an environment condusive to good living. The horizons are unlimited. This is the call of the Chaplaincy.

CHAPTER IV

METHODS

> That which we are, we shall teach, not voluntarily, but involuntarily. Thought comes into our minds by avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened.
>
> Emerson

Religious Activities

The Los Angeles City Schools in their study of values in the public school training not only defined the values but faced the problem of how these values should be developed. They came to the conclusion that one of the most important parts of this development is the kind of experiences the young person has. Three experiences were deemed most important. They are:[31]

1. Opportunities for inspirational experiences.
2. Experience in learning about religion.
3. Practical application of moral and spiritual values.

The religious activities of the chaplain are designed to give the American soldier a religious experience which will meet his need and support his effort to retain those religious experiences he had

in his civilian life. It is difficult for chaplains to reach a young man who has not had a religious experience before coming into the Army. The early development is important. "Values, attitudes and ideals are incorporated into a child's personality early in life according to the standards of their own social milieu."[32]

The religious activities consist of religious services conducted by the chaplain and religious education for the serviceman as well as for dependents of military personnel. The religious services are conducted in the major faith of the chaplains concerned. Usually Jewish chaplains conduct only Jewish services and Catholic chaplains Catholic services. However, both must be able and ready to conduct a "general service" if there is a shortage of chaplains and no Protestant chaplains are available. This does not happen very often but it has been done in wartime, particularly before going into battle.

Protestant chaplains are required to conduct general Protestant services for men of all Protestant churches. These must not offend any denomination and sometimes these services are thought to be too mild or too liturgical, depending on the experience of the worshippers and the type of service the chaplain has in civilian services. No chaplain is required to conduct any service or rite that is contrary to his conscience.

Religious educational activities are directed mainly toward the dependents of military personnel so that the children will have the same or similar religious training they would have in a civilian

community. However, Bible study groups, men's religious organizations, discussion groups, religious films, and other activities tend to strengthen the religious convictions of the military personnel.

Pastoral Activities

In the military community the chaplain has the same pastoral activities that the civilian rabbi, priest or minister has. It is his duty to call on the sick in the hospital or in confinement. To counsel those in need of guidance or those preparing for marriage are additional duties. Those who are mixed up mentally or those who have suffered sorrow are good customers.

It might be well to distinguish between the pastoral responsibilities overseas and in the United States. In the continental United States the pastoral responsibilities of the chaplain are generally much less because of the civilian churches which many times include military personnel among their members. This is particularly true at installations adjacent to or near large civilian communities. Many times the wives, children, and sometimes the military member himself will consult the local pastor or priest in an effort to resolve a problem that might cause embarrassment if handled in military channels. Of course, a military chaplain does not always resort to military channels to solve pastoral problems but sometimes a soldier feels that a civilian might perform miracles not possible in the Army.

When a chaplain serves overseas in peacetime in an area where

dependents are allowed, his pastoral duties are multiplied many-fold. In some areas the dependents are almost as numerous as the military personnel and as chaplains are assigned to units on the basis of military strength, chaplains often find themselves with a large problem in overseas commands.

In the overseas areas, both in wartime and peacetime, the chaplain is faced with requests for help from local civilians. This presents itself in connection with marital problems or indigenous personnel seeking spiritual guidance concerning entrance into the United States.

Here again is the opportunity for the military chaplain to fill the need of both dependents and military for religious experience and contacts that would be furnished by the civilian minister, priest, or rabbi in their civilian life.

Character Guidance Program

The modern Army Character Guidance program is a comparative newcomer to the training of the soldier. Principles used in this program are old in the Army, as General George Washington wanted to incorporate moral training in the professional training of the soldier and the General commissioned Thomas Paine to write a series of essays to be included in the character building program. These topics included authority, the function of the government, and the rights of man.[33] Due to lack of money the essays were never printed for use by the troops.

During the intervening period between the Revolutionary War and World War II the Army recognized the need of character building and

several people tried to develope such a program but no lasting or formal program as such was started until the conclusion of World War II. During the time the Army was preparing for Universal Military Training the problem of character building for the young men was realized, and an experimental unit was set up at Fort Knox, Kentucky, and a program of moral lectures by the chaplains was included in the program. So successful was the chaplain's part of the program that during January 1947 Secretary of War Patterson ordered field commanders to institute the same kind of training throughout the Army and the Chief of Chaplains was given the job of preparing a continuing series of discussion topics.

The original program was called "The Chaplain's Hour.[34] This was later changed to Character Guidance Discussion Hour and the latest development is the issuance of AR 600-30 in December 1958 in which the Character Guidance Program is outlined. The objects of this program are listed on page 13 of Chapter I of this paper.

The present program is divided into two areas:

1. The training program with the chaplain carrying the burden of training but not all of it.

2. Establishment of Character Guidance Councils "down to battalion/battle group level and at battery/company level when feasible."[35] It is the duty of the Councils to concern themselves with the objectives of the Program.

Here, again, the program is the responsibility of command.[36] However, this is another place where the chaplain is the key person, as he can make points with his commander if the program is a success

and is liable to command wrath if the program is neglected or falls flat. The chaplain can insure a good program if he is energetic and pushes the program and this is a mighty tool to improve the development of strong character. This is a part of the battle for the minds of men so important in the resisting the brainwashing of the enemy if our men should fall into the hands of the Communists. "One kind of battle shall continue to be fought. It is the battle for the minds of men," says Rev. Karl Dibelius.[37] He amplifies this statement further, "Each lesson at school, each lecture at college, each sermon in church or chapel, each public meeting, each newspaper article, each serious conversation between parents and children is a meaningful part of the battle for the minds of men."

So each character guidance lecture and each sermon preached or Bible lesson given is an important part of this battle.

Moral Leadership

Lectures may be given, sermons preached, orders written and read to the men, but no character building program in the world will be worth the paper it is written on if it is not backed up by moral leadership and example by the officers or leaders. It is not the purpose of this paper to criticize or dwell on the moral example given by officers of the Army except the chaplains. Many chaplains feel keenly that their programs are often sabotaged by the other officers of the unit and this is perhaps true. However, we are concerned here only with the chaplain

as the preserver of values in the military. The men expect the chaplains to be strong and if moral leadership is to be present it is certainly the duty of the chaplains to provide such an example in spite of what others may do.

The examples of the chaplains have been, with few exceptions, worthy of the highest praise and would fill volumes if ever gathered together. Moral leadership by the chaplains can be exerted in the camps and stations in the United States as well as at bases and installations overseas. Often such leadership is not popular but the chaplain is not running in a popularity contest. Strength has been given in time of trials by the example of the chaplains. In prisoner of war camps and on the high seas and on the battlefield the chaplain's influence is felt.

Chaplain Borneman was captured by the Japanese in the Phillipine Islands in the early part of World War II and took part in the Death March and was an inmate of the infamous Camp Number One at Capanatuan. Chaplain Borneman tells this story:[38]

> The chaplains--all officers--made themselves special targets of their captors' wrath by their boldness in demanding better conditions for the prisoners and by holding religious services without permission. Malnutrition and desease killed even more of the Americans than did the direct action of their jailers. Of the thirty-three chaplains imprisoned, only fifteen lived to be rescued.

Another thrilling example of moral leadership is the actions of the now famous four chaplains representing the three major religious faiths who gave their life preservers to enlisted men when the U. S. S. Dorchester sank in World War II. A survivor tells how the chaplains

forced enlisted men to take their life jackets and in one case even picked up a soldier and pushed him overboard to safety when the enlisted man refused to take a jacket. The account of the survivor tells:[39]

> I swam out from the sinking ship as fast as I could. Then I turned and looked around. The flares lighted everything. The chaplains stood against the rail, their arms locked. I knew that they were praying for the safety of the men. They had done everything they could.
>
> The bow came up high and the ship slid under. I never saw the chaplains again.

Such deeds of heroism will stand in the annals of history and will ever serve as an example of moral leadership to guide those who come after them.

CHAPTER V

OBSTACLES

A Man's Task

> To be honest, to be kind; to earn a little, and to spend less; to make upon the whole family happier by his presence; to renounce where that shall be necessary, and not be embittered; to keep a few friends, but those without capitulation; above all, on the same grim conditions, to keep friends with himself--here is a task for all that a man has fortitude and delicacy.
>
> Robert Louis Stevenson

Godlessness

A great lie would be told if someone said the job of a chaplain is easy. If a chaplain says so himself, meaning that he has an easy time and no problems, it is an admission that he is not very effective. If a chaplain does not keep the values himself that he seeks to preserve then he has little right to ask others to do right. However the greatest obstacle the chaplain faces is non-cooperation from those who could help and in many cases those who should help. The task of the chaplain would be infinitely more easy if command gave him all the

support needed. More important is the support of command that would make the job so much easier. Officers in general, in their anxiety to become known as good officers or successful tactitians, often neglect that side of their lives that means so much to the chaplain; this borders on godlessness. Many have the idea that it is not necessary to worship God or they may feel that such things are for the ladies. Whatever the cause or rationalization the net end result is the same,--the chaplain suffers.

It is not intended to imply that all officers are like this and it is not intended to detract from that great number of God-fearing officers who are a credit to the service and to their church who are the strength and support of their chaplains. But, it is usually lack of command support that finds a chaplain up against an insurmountable problem. Practically any obstacle in the chaplain's work can be overcome if he has the support and backing of his commander.

Materialism

Those people who believe that it is more important to take care of their own daily needs than to take care of their spiritual needs present another problem to the chaplain. Theirs is not so much opposition as it is apathy that impedes the religious program of the unit. Under this classification come those who seek pleasures from material things and resort to drinking, sensuality, gambling, loose talk, vulgarity and profanity, etc. These temptations are not peculiar to the Army, but are the same evils the pastors of the local churches are fighting daily.

"Officeritis"

Officeritis is a disease that attacks all officers in the armed forces, but when it attacks a chaplain it really hurts the men of the unit and chaplains in general. Officeritis is the disease that impresses individuals with the importance of being an officer; sometimes it is called "rank-consciousness." When it hits a chaplain it interferes with his effectiveness with the men he is serving. It manifests itself in one or two ways:

1. A chaplain becomes impressed with his military rank and becomes an officer and loses his ability to be a chaplain.

2. A chaplain might devote his time to serving officers more than he does enlisted man. This type hangs around the Officers' Club, spends his time drinking coffee with officers, usually of higher rank, and neglects the men to whom he has first responsibility.

Chaplains with this desease are not numerous but if there is <u>one</u>, that is too many, and this condition does exist.

Weaknesses

Unfortunately chaplains are subjected to the same temptations that other men face, and in rare instances the chaplain might succomb to the temptations of the devil. These temptations include alcoholism, swearing, loose living, and other material temptations.

One does not condemn men for sometimes falling into the snares of temptation, but the chaplain cannot afford to fall even once if he is to be the preserver of values in the military.

CHAPTER VI

REWARDS

> Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.
>
> Christ Jesus, Matthew 6:33

The greatest reward a chaplain can have is the knowledge that he has done a good job. Often this satisfaction comes only from his inward feeling. Often a chaplain is rewarded for his effort by being decorated by his commanding officer. This is especially true in time of war and the bravery of the chaplain is often noticed. But in peacetime it is harder for him to gain command recognition. Fortunately this is not usually necessary for the chaplain and is not sought. The reward of the chaplain comes from a higher source.

Great satisfaction comes from the recognition of the individuals helped and expressed in thanks either written or spoken. Parents are oftentimes appreciative of the efforts of chaplains and many times express their feelings in letters to the chaplains themselves or in letters to commanding officers which certainly does help the chaplains.

The greatest reward comes from that feeling that he has done his best to serve his God whom he loves so much.

Chaplains often treasure letters from those whom they have helped and these letters act as a boost when discouragement could set in. Such a letter follows:[40]

Dear Chaplain:

> I am unable to write these lines to you, but a very fine Grey Lady (Red Cross Volunteer Helper) has kindly consented to write this letter for me. I want you to know that I am still trusting in God, and that the experiences I have had with the boys overseas will never be forgotten. I hope someday I can erase the horrible ones, but I do want to retain all the good ones. Everyone is very kind to us in the hospital and the chaplain calls regularly to see me. "I can do all things through Christ which strengtheneth me."

Yours sincerely in Christ,

_____

Many times the chaplain's family work as a team and the good done for servicemen is often recognized as a result of teamwork of the family as a whole. Such is the case of the following letter:[41]

Dear Friends:

> Just a note to thank you again for the many things you all have done for me and all the other men on post. It is enlightening to see so much joy being received from giving and I don't know of another family that gives so generously to others.

Merci beaucoup et au revoir,

_____

CHAPTER VII

SUMMARY

> In every nation, as in every man, religion is the only secure basis upon which to build a truly successful existence--from religion springs truth and freedon; is it not wise to use freely of this source to build a country?
>
> Abraham Lincoln

We have seen that the values that are taught in our public schools are the same values that develop a good soldier and fighting man. We have explored the reasons that the chaplain is the one best qualified to be the preserver of values in the military and we have looked at the methods that are available to the chaplain to do this job to the best of his ability. And, in closing we looked at the obstacles that face the chaplain including the danger to himself and briefly looked at the intangible rewards that await a job well-done.

The job is summed up by Rev. Dibelius:[42] "The good fight that we as Christians are called upon to fight is not tied up with any earthly interest, be it that of a class, a race, a nation, or any political system. The battle we must fight 'with all our might' is the battle for the glorious liberty that God has granted to His children."

Yes, it is a big fight and victory is far from sight, but we must remember that we are fighting on the frontier of civilization and culture and that our side is right and that God is on our side. That which is worth preserving is worth fighting for.[43]

> Thus, those who are working in (the) area in the various experimental programs that are under way in the nation are living and working on the growing edge of Western culture and of the dynamic experiment in democracy bequeathed to us by the Founding Fathers with such resources of inventiveness, imagination, and values as we possess. Of one thing we may be assured: in working at the level of values we are working at the highest level of education and, in the largest dimensions of our task, at the growing edge of that process which Whitehead would have us understand as reality, where the forces of the universe are at work continually creating a new and, we hope, a still better world for ourselves and all mankind.

FOOTNOTES

[1]Henry E. Van Dusen, God in Education (New York: Charles Scribner's Sons, 1951), p. 18.

[2]Ibid.

[3]Holy Bible, John 18:38

[4]The author does not mean to question the separation of Church and State, but this problem has many times been used by the godless to insist that morals and religion in its entirety be omitted from public schools.

[5]Los Angeles City Schools Publication No. 580, Moral and Spiritual Values in Education (Los Angeles, California, Los Angeles City Board of Education, 1954), page 9.

[6]Ibid.

[7]Hand in Hand, A Resource Bulletin in Moral and Spiritual Values (Fairfax, Virginia, Fairfax County Schools, 1953), page 6.

[8]Educational Policies Commission, Moral and Spiritual Values in the Public Schools (Washington, D. C., National Education Association of the U. S., 1951), page ix.

[9]Harvey K. McArthur, "The Atom and the Eschaton," The Chaplain, October 1958, page 30.

[10]Editorial Comment, "Religious Education and the Public Schools," Virginia Journal of Education, October 1941, published by the Virginia Education Association, Inc., Richmond, Virginia.

[11]Edwin T. Dahlberg,"The Church and the National Conscience," The Chaplain, June 1959.

[12]I Samuel 17:45

[13]II Kings 6:8-17

[14]Howell M. Forgy, ..."And Pass the Ammunition" (New York, D. Appleton-Century Company, 1944, page 229.

[15]William E. Mayer, "Why Did Many GI Captives Cave In?" U. S. News and World Report, 24 February 1956.

[16] Ibid.

[17] Edward Hunter, Brainwashing in Red China (New York, The Vanguard Press, Inc., 1953), page 4

[18] Edward Hunter, Brainwashing, the Story of Men Who Defied It (New York, Farrar, Straus and Cudahy, 1956), page 270

[19] Ibid., page 272

[20] Ibid., page 123

[21] Army Regulation No. 600-30, 18 December 1959.

[22] loc. cit., Mayer, page 60.

[23] Alvin O. Carlson, He is Able (Grand Rapids, Michigan, Zondervan Publishing House, 1945), page 6

[24] Issued by General George Washington in New York, July 1776.

[25] Charles F. Pitts, Chaplains in Gray (Nashville, Tennessee, Boardman Press, 1957), page 1.

[26] Roy J. Honeywell, Chaplains of the United States Army. Washington, D. C., Office of the Chief of Chaplains, Department of the Army, 1958)

[27] The source of the material in the balance of this section on history is from Chaplain Honeywell's book.

[28] Field Manual 16-5 and AR 165-15.

[29] Harvey K. McArthur, "The Chaplain and the Paradox of the Gospels," The Chaplain, December 1956

[30] Chaplain (Major General) Charles T. Carpenter, USAF, "The Call of The Chaplaincy," The Chaplain, October 1954.

[31] loc. cit., Los Angeles City Schools Publication No. 580.

[32] Ruth A. Laverly, pamphlet preview of "Value Conflict in Treating Delinquents," by Jacob Chivast, PHD, Youth Board News, New York City Youth Board, June 1959.

[33] Character Guidance Master Lesson Plans prepared by: U. S. Army Chaplain School, Fort Slocum, New York, June 1960.

[34] Ibid.

[35]Army Regulation 800-30, paragraph 9.

[36]Ibid, paragraph 3.

[37]Karl Friedrich Otto Diebelius, "Battle For the Minds of Men" The Chaplain, October 1957.

[38]James W. Hoffman, "Soldier of God," The Link, April 1957.

[39]Daniel A. Poling, "That Others Might Learn How to Live", The Link, February 1957.

[40]loc. cit. Carlson, page 44.

[41]From the personal files of the author.

[42]loc. cit. Dibelius, page 7.

[43]William Clayton Bower, Moral and Spiritual Values in Education (Lexington, Kentucky, University of Kentucky Press, 1952), page 186.

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